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*Apple Tree of the Bible.*

# FATHER'S APPLES;

OR

A SELECTION

OF

## BIBLE STORIES

FAMILIARLY PRESENTED.

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“ A word fitly spoken is like apples of gold in pictures of silver.”

PROV. xxv. 11.

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## P R E F A C E.

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THE principal object of the writer of the following pages, is to exhibit Scripture truths in a simple, practical form: questions and answers are also introduced, that the minds of youth in particular may be still more awakened to the importance of the subjects presented.

“Cornelius Judson” is an assumed name, but he represents a boy remarkable for active benevolence, which, if others could imitate, would make them a blessing to all, and insure their own happiness.

The term “Apples,” has been used, not only to attract attention, but to convey the idea of something to be eaten, or received inwardly (figuratively,) and not merely to be *looked at*.

Hoping that this little book may not prove a superfluous appendage to the Youth’s Library, it is sent forth with the prayers of the author, that our heavenly Father’s blessing may attend it and cause it to yield “Apples of gold in pictures of silver.”

C. A. W.

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## FATHER'S APPLES.

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In a beautiful little country village, there once lived a little boy, whose name was Cornelius Judson. He was generally a very good boy, loved his father and mother dearly, and always seemed delighted when he could do any thing to oblige them.

I have always taken notice that when boys love their parents, they are sure to be kind and affectionate to every body else; neither will they hurt poor animals or insects when they can avoid it. So it was with Cornelius, every body loved him; and even his father's horses, cows, pigs, sheep, chickens, ducks, and old Cato the house-dog, all seemed glad when they saw him coming. What a happy boy he must have been.

One day, after having been at play some time, he felt very hungry, and being near one of his father's apple trees was going to pluck one, when he thought to himself, perhaps father will not like it; I will ask his leave first. So off he ran to meet him, whom he saw at a distance approaching the house.

Father, he said, may I have one of those apples off yonder tree? No, my son, they will

make you sick, they are not ripe; but after supper I will see if I cannot find you an apple of another kind that will do you more good than any apple in this orchard.

Cornelius was quite satisfied, for he knew his father knew better than he did what was good for him.

After supper he went to his father to receive the promised apple. The apples I spoke of, said his father, are *my father's apples*. Then I suppose they are *my grandfather's*, said Cornelius. No, they are *your father's* too, I mean your heavenly father's. Then they must be good. Do they come right from heaven? But where do you keep them, father? On that shelf at the end of the room. Why, there's nothing there but the old family Bible that you read so often.

Well, reach it down and turn to Prov. 25: 11, and tell me what it says.

Hear it is: "A word fitly spoken is like apples of gold in pictures of silver."

The word *pictures* may be read *net-work*. But I will here give you an account of the apple tree spoken of in the Bible, that you may the better understand the figures used in relation to it.

#### APPLE TREE OF THE BIBLE.

The fruit called *apples* in the Bible, is very different from our apples; look at this picture of the tree, for instance, (*see frontispiece*) and

say whether you think it is like our apple tree. Its leaves, its branches, its stem, its general appearance are all different ; it is, in fact, a kind of citron tree. It is very useful as a medicine, possesses a most delightful smell, and is delicious to the taste.

It also affords a very comfortable shade to the shepherd and the weary traveller, and that induced Solomon, when representing the church of Christ as speaking of Jesus, to say, "As the apple tree among the trees of the wood, so is my beloved among the sons of men. I sat under his shadow with great delight, and his fruit was sweet to my taste."

This tree is also similar to the bay tree ; its leaves are never shaken off by any wind, and the flowers and fruit come in constant succession, so that you may find blossoms and ripe fruit at the same time, on the same tree, and at any season of the year.

When any wealthy person wished to make a present to another, he would procure some of these apples and put them in a basket made of silver net-work, in order to make a beautiful and acceptable present.

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*Cornelius.* How I should have liked to have seen such a tree. Were these beautiful apples or citrons called by any other name?

*Father.* Yes, sometimes. Dioscorides, a famous Greek author, calls them 'golden apples.'

*C.* Why did he call them *golden apples*?



*F.* Because they looked so beautiful.

*C.* What does Solomon mean when he says a word *fitly* spoken?

*F.* He means a word spoken just when it should be, at the proper time, in a proper manner, at the proper place, and to proper persons.

*C.* Why does he compare it to *golden* apples?

*F.* Because it is so valuable.

*C.* *Valuable!*

*F.* Yes. Suppose you were travelling a strange road, where there was a certain dangerous place, which would be likely to cause your death, would it not be *valuable* information should some person tell you of it?

*C.* Oh! yes, I see. But why does he say "in *pictures?*" or, as you say, "in *net-work* of silver?"

*F.* Because they can be so much more easily seen. He only makes use of that figure to make it still stronger. Suppose, when you were told of the danger I alluded to, you did not understand what he said, it would not be of much use to you, although the information was truly valuable. But if he used some figure, or some different expressions by which you could understand him better, would it not be like putting the apples in a net-work, through which you could see more clearly?

*C.* Yes, now I think I understand it all. Then the promises in the Bible are like apples

of gold, because they are all fitly spoken, and the Bible itself the net-work, because we can so easily read them ourselves. Is it not so?

*F.* Yes. The advice given in a Sabbath-school is also like the apples of gold, and the Sabbath-school itself like the basket of net-work, because there it is made so simple, in order that children might understand.

*C.* Thank you, dear father, for the pains you have taken to explain this to me, I hope I shall never forget it. I suppose, then, that the instruction you have given me this evening, is the apple you promised me.

*F.* Yes, it is an apple for your mind, instead of one for your body. But it is now growing late, and time that you should go to bed.

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Mr. Judson then called all the family together, that they might engage in family prayer, as was his custom, and Cornelius felt more pleasure in listening to his father's prayer that evening than ever he had done before. Why do you think it was so? It was because he had tasted one of his *heavenly* Father's apples, in preference to one of his *own* father's apples, which might have made him sick.

When Cornelius woke in the morning, the first thing he thought of was about Solomon's apples, and when he kneeled down to pray to God to take care of him through the day, and make him thankful for the mercies of the past night, he could not help praying that he might

value God's holy word like "apples of gold in pictures of silver."

In the course of the day he met with William Simson, a boy about his own age, but a very wild, mischievous boy, and what was worse than all, would always think of himself first, so much so, that sometimes he would not even hesitate to steal any thing he desired, if he thought it would not be discovered.

As soon as he met Cornelius, he said, well Corny, how do you do this morning? Why, how solid you look! What ails you? Come, go along with me, and we will have some fun.

C. I do not know why you should think any thing is the matter with me, for I never felt better in my life, and *happy* too; but where are you going to have some fun, as you call it?

W. Why, to neighbour Tenbrook's orchard; we can easily climb the trees, and the apples are so *nice*.

C. What! after stealing them! For shame, William. You have forgotten the "golden rule" that says,

"Be you to others kind and true,  
As you would have them be to you  
And neither do nor say to them  
Whate'er you would not take again."

Do you think that would be kind in you to take his apples?

W. Well! he has never done any thing for



me ; I do not see why I should be so mighty particular.

*C.* But God has said, "Thou shalt not steal;" and as for his not having done any thing for you, I would ask you if the poor Jew ever did any thing for the good Samaritan to make him act so kindly towards him ?

*W.* I never heard any thing about them. Who were they ?

*C.* Why ! did you not ? Suppose you go with me to my father's. I know he will tell you all about it.

William did not like to refuse, so off they started together. As soon as they arrived, Cornelius said, "Father, I want to beg another of your apples."

*Father.* What, already !

*C.* Yes, and I have brought William with me, because I think he would like it too.

*F.* Well, sit down, and I will find one. What shall it be about ?

*C.* The good Samaritan, father.

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#### THE GOOD SAMARITAN.

A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him he passed by on the other side. And likewise a Levite, when



he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was ; and when he saw him, he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

The Jews despised the Samaritans, and looked upon them as their inferiors, and unworthy their notice ; their enmity was such, that they even passed laws, prohibiting all friendly intercourse with them whatever.

Now Jesus knew all this, so, for the sake of showing them how to love all men, and to make them ashamed of their own selfish love, he tells them about this *good Samaritan*, who did not mind doing all he could for the poor *Jew*, although he was his enemy.

He bound up his wounds, saw him comfortably provided for, and paid a sum for him, equal to about one week's board; while the priest and Levite, who were Jews, refused to do any thing for him.

A Roman penny is about equal to fifteen cents; but one penny in those days would buy enough bread to feed *ten* men, therefore the two pence given by the Samaritan would about pay for one week's board for *one* man.

This parable teaches us to love our neighbour as ourselves; not by being kind merely to our friends, but our enemies also.

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After his father had finished, Cornelius, who had been taught to do all the good he could, in as kind a manner as possible, asked him the following questions, in the presence of William, as he supposed it would be useful to him.

*Cornelius.* Do you think the Samaritan had any other motive than kindness, which caused him to act so to the Jew?

*Father.* None at all; and it was of the most sincere kind, for the Jews' hatred of the Samaritans was very great.

C. But perhaps this Samaritan did not know that, or else he would not have done so much for him.

F. O, yes ! he knew it perfectly well, for they lived very near together, and were continually engaged in buying and selling goods of each other.

C. Perhaps this Jew had been buying a good many goods of the Samaritan, and that might have induced him to be kind in return : for it seems he spent both his time, his medicine, and his money too, on him.

F. That was the very reason our Saviour took up the subject, for he knew very well that the Jews were aware that no possible obligation could be resting on the Samaritans in any way ; and therefore it more clearly showed the kindness of his heart in assisting the poor Jew.

C. Then we are to learn by this to be as kind to every one as we would have them be to us.

F. Yes, certainly.

C. Suppose, father, that some rich farmer were to behave very cruelly to some boy ; would it be right in him to go into his orchard and take his apples out of spite or revenge ?

F. No, certainly not ; it would be returning evil for evil, and that is called *beast-like*, because the beast of the field, and all animals that know no better, act so.

C. But suppose the boy had been *kindly*



treated by the farmer, and afterwards he should rob the orchard, what would you call that, father?

*F.* That would be *devil-like*, because it is the way Satan acts : he returns evil for good.

*C.* Suppose, instead of robbing the orchard, he watched it, and did all in his power to preserve it from injury ; what would that be ?

*F.* It would be returning good for good, which is *man-like*.

*C.* But the Samaritan did more than this !

*F.* Yes, he returned good for evil ; and that is *god-like*.

It now being time for William to go home, he bid them good-bye, but seemed in deep thought ; and Cornelius went into the garden to see if there were any weeds that should be pulled up, for his father had taught him never to be idle.

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A few days after this conversation, William called at Mr. Judson's house, to request an interview with Cornelius. Mr. Judson saw plainly, by William's appearance, that something unusual was the matter with him, therefore kindly asked him in, and told him to be seated, while he went to look for his son.

He found Cornelius in his own room, preparing his Sabbath-school lesson. He told him that William wanted to see him.

*C.* I hope he does not want me to go out with him, for he is always at some mischief,

father, and if I am seen in his company, people will think that I am as bad as he is.

*F.* There is evidently something in his mind, for he looks very differently from usual ; perhaps the conversation we had a short time ago, has done him some good.

*C.* But why should he want to see me ? You could talk to him better than I could.

*F.* It was you who first spoke to him, and I expect he would feel less embarrassment in your company than mine, on that account.

*C.* But if I am seen in his company, will it not produce a bad effect on others ?

*F.* You must not consider that, my son, when you have an opportunity of doing good. Remember, our Saviour associated with publicans and sinners for the sake of doing them good.

*C.* O ! if I can do him any good, I will go directly. But, father, I do not feel able to talk to him about his soul : I am young and inexperienced.

*F.* I am glad you feel your own weakness ; all your help must come from God. Suppose we kneel down and pray for his assistance, and then you need not fear.

They then knelt down and prayed that the heart of poor ignorant William might be turned to God, and that any conversation they had with him, might be so sanctified as to result in God's glory, through his conversion.

Cornelius then immediately went downstairs, and William seemed overjoyed to see him.

*W.* I was half-afraid you were not coming, but I am glad I see you again ; I want to have a long talk with you ; can you take a walk with me ? and then we shall be by ourselves.

*C.* Where do you wish to go ?

*W.* O ! nowhere particularly, unless it be to that retired little grove called Pleasant Retreat.

*C.* Yes, I will go with you, with pleasure ; but you look very sick, what is the matter ?

*W.* Stop till we get out of doors, and I will tell you all about it.

After they had left the house, they walked on some time in silence. Cornelius was thinking of what his father had said, and William wanted courage to begin. At last he said, I have had that conversation, that took place the other night, on my mind ever since.

*C.* Is it that which makes you look so unwell ?

*W.* Yes ; it seems to me I am one of the most wicked creatures that ever lived.

*C.* Did that story of the Good Samaritan make you feel so ?

*W.* It was the remarks afterwards. Your father said, that to return evil for good, was devil-like. I knew I had often done so, therefore I acted like a devil. Farmer Tenbrook has often been very kind to me, and, in return, I have often robbed his orchard. It seems to me, God can never love me. O ! what shall I do to be saved ?

*C.* I am very glad, dear William, to find you so impressed. Have you prayed to God to have mercy on you?

*W.* O! no: I never prayed in my life. God would not hear such a sinner as I am.

*C.* Here is Pleasant Retreat; suppose we stop and try to pray together. No one will see us here, but God.

*W.* O! do, and I shall always feel indebted to you.

*C.* No, rather say, you are indebted to God, who so kindly permits us to pray to him.

Cornelius then knelt down with William, and they prayed together. William was very much affected, and shed many tears.

*W.* If I could only think the Lord would have mercy upon me, how happy I should feel!

*C.* Christ is able and willing to save to the *uttermost* all that go to God through him.

Cornelius then told him about the jailer of Philippi, and, after some little conversation, said, that they had better go and have a talk with his father about his impressions.

*W.* O! don't say any thing to him about it.

*C.* Well, we will ask him to tell us about the jailer, and I have no doubt it will do us both good.

*W.* But will he not suspect something, if you ask him for such an account?

*C.* Any instruction of that kind he calls apples for the mind. We can ask him for another apple.



*W.* Yes, that will do. Suppose we go.

As soon as they reached the house, Cornelius asked for one of his father's apples. Mr. Judson, who was always ready to do good, immediately complied.

*F.* What shall it be?

*C.* The Philippian Jailer.

*F.* Ah! that is an interesting story; I always like to talk about it, for it shows so much of the goodness and power of God.



#### THE PHILIPPIAN JAILER.

Nearly eighteen hundred years ago, or in the year *fifty-three*, the apostle Paul, in company with Silas, went about Philippi, the chief city of that part of Macedonia, preaching salvation through Jesus. They also did

a great many wonderful works, which made the Romans very angry ; they caused them to be cruelly whipped, then cast into prison, and told the keeper to take great care that they did not escape, who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

And at midnight Paul and Silas prayed and sang praises unto God : and the prisoners heard them.

And suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately all the doors were opened, and every one's bands were loosed.

And the keeper of the prison, awaking out of his sleep, and seeing the prison doors open, drew his sword out, and would have killed himself, supposing that the prisoners had fled. But Paul cried with a loud voice, saying, Do thyself no harm : for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved ? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes ; and was baptized, he and all his, straightway.

And when he had brought them into his

house, he set meat before them, and rejoiced, believing in God with all his house.

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*C.* Is that in the book of Acts ; father ?

*F.* Yes ; in the sixteenth chapter, from the nineteenth to the thirty-fourth verse.

*C.* What made the jailer draw his sword, to kill himself ?

*F.* It was a law among the Romans, that whenever a prisoner escaped, the keeper should be punished with death, and, in order to avoid the public infliction of this law, he chose rather to commit suicide.

*C.* Why did Paul tell him not to kill himself ?

*F.* Because he possessed the love of God in his soul, and therefore knew how to love his enemies.

*W.* That was returning good for evil ; was it not, sir ?

*F.* Yes ; that action was godlike.

*C.* This happened at midnight, and, besides, it says, the jailer called for a light, it must therefore have been dark. How could Paul tell he was going to kill himself, when he could not see ?

*F.* It was God who told him through his Holy Spirit.

*W.* What made the jailer act so differently, all at once ?

*F.* The grace of God had softened his hard heart.

*W.* Was it through his finding all the prisoners safe?

*F.* O no! It occurred to him, all at once, that he was a greater sinner before God than his prisoners, and that he needed mercy more than they did.

*C.* The scene all around him was very exciting, to be sure, but I cannot see how it could produce so *great* an effect on his mind.

*F.* Why, first he heard them sing. He might be disposed to ridicule, but he could not think they were miserable men, although they had been cruelly beaten and were now in the stocks. Then follows the earthquake. This he knows is the work of God. Then the thought must occur, "Is it on account of these men?" He then finds the doors all open, but the prisoners all there; and, when in the act of killing himself, he hears the language of affectionate regard, even from those, from whom he would the least expect it, having treated them so unkindly.

*W.* It must have been an awful time for him.

*C.* Yes; indeed it was.

*F.* You see how wonderful are the ways of Providence. He knows what is going on in the world; he will take care of those who love him, and is continually drawing wicked, hardened sinners, to himself in mercy.

*C.* What did Paul mean by "thy house"?

*F.* He meant all his family.

*C.* Children and all ?

*F.* Perhaps he had no little children. There are many families without children. If there were children, however, they were old enough to rejoice and believe, for it says in the 34th verse, "he rejoiced, believing in God with all his house."

*W.* What is meant by believing in God ?

*F.* It is the exercise of faith.

*W.* What is faith ?

*F.* It is a taking hold of the promise of God, believing from the heart, in Christ, as the Son of God—the Saviour of men ; with an entire surrendering of soul and body to him, and having implicit confidence in him. To use a simple figure, it is like your giving yourself up to the chair you occupy, being fully persuaded that it will support you, and prevent your falling to the floor, when you yield yourself up to it.

Abraham exhibits the grace of faith, in a most remarkable manner, by manifesting his confidence in God, in whatever trying circumstances he may be placed. As there is a great deal of interesting information connected with his history, I will tell you a little about him, when we meet together again.

---

William now began to feel much interest in what he had heard, and felt that Cornelius and his father were his true friends. It was all new to him ; for hitherto he had associated



himself with evil companions, who took no delight in any thing that was good, but were always in mischief, and practising all kinds of wickedness. He now felt a pleasure in attending the house of God, and realized more and more, how great a sinner he was in the sight of his justly offended Maker.

When the proper time arrived, he was found waiting, with much interest, to hear about Abraham, agreeably to Mr. Judson's promise.

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#### A B R A H A M.

Abram was born two years after the death of Noah, 2008 years after the creation of the world, or 1996 years before Christ. His father's name was Terah. He lived in Ur of the Chaldees: and in Joshua xxiv. 2, it appears, that all his family were idolaters.

God, however, was pleased to manifest himself to him in a special manner, and it seems that as soon as Abram knew the true God, the exercise of his faith was required. The Lord said unto him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." He was then seventy years old.

The first place he stopped at, was Haran or Charran. He remained there five years, when Terah, his father, died. God then appeared to him again, and commanded him to proceed. Abram, all obedient, took his wife Sarai, and Lot, his brother Haran's son, and all their

substance, and arrived at the land of Canaan, in the year of the world 2083. He pitched his tent in Shechem, and there erected an altar to God.

A famine arising shortly after, he went southward into Egypt. Sarai was now sixty-five years of age, but as she possessed remarkable beauty in her person, Abram was afraid he should be put to death, by the Egyptians, on her account, and thus, in an evil hour, lost his faith in God, in pretending she was his sister.

But he was punished for it, for Sarai was seized, taken from him, and wellnigh became the property of Pharaoh, the king. As soon as it was known that Sarai was his wife, Pharaoh sent for Abram and sharply reproved him for his deception. How it must have humbled him to receive such a reproof from a heathen king!

When Abram left Egypt, the famine had ceased in Canaan; consequently he returned thither, and on the altar which he had built near Bethel and Hai, offered a sacrifice of thanksgiving for his safe return.

Abram and Lot being both very rich in worldly goods, it was found expedient that they should part; for Abram's herdmen disagreed with Lot's herdmen; so Abram, although he was the older, said, "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren. Is not the whole land before thee?

Separate thyself, I pray thee, from me : if thou wilt take the left hand, then I will go to the right ; or if thou depart to the right hand, then I will go to the left."

Lot chose the plains of Sodom, and Abram went southward from Bethel, and pitched his tent in Mamre, which is in Hebron, and there erected an altar to God.

In the year of the world 2095, his son Ishmael was born, and thirteen years afterwards, or in the year 2108, Isaac was born. In the





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year 2107, the promise of his being the father of a great nation was renewed, and his name was changed from *Abram*, to *Abraham*, which signifies, *the father of a multitude*, and *Sarai's* name was changed to *Sarah*.

When Isaac was between twenty-five and thirty-three years old, God told Abraham to offer him up, as a burnt sacrifice, on a distant hill. All obedient to the divine will, he set off early next morning with Isaac and some servants, and took a knife, fire and wood with him for the offering.

After travelling three days, they arrived at Mount Moriah, the destined spot, when leaving the servants and asses behind, they ascended the hill, Isaac bearing the wood, and Abraham the knife and fire. What a trying hour for an affectionate father! but still he goes on; he knows it to be right, for God had commanded it.

While on the way, Isaac said to his father, "My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together." (Gen. xxii. 7, 8.) How afflicted must he have been in his mind all this time! but he wavered not. The altar was built, the wood laid thereon, Isaac was bound, and Abraham was just in the act of slaying him, when "the angel of the Lord

called unto him out of heaven, and said, Abraham, Abraham. And he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him : for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." (Ver. 11, 12.)

Now Abraham could rejoice. He had done his duty, although so afflicting, through the influence of his *faith* in God, and God was pleased to testify his approbation.

Abraham then discovered a ram caught in the thicket, which he gladly offered in place of his son.

“ — When we least expect his aid,  
The Saviour will appear.

This Abraham found : he raised the knife ;  
God saw, and said—Forbear !  
Yon ram shall yield his meaner life ;—  
Behold the victim there.”

---

*Cornelius.* Could not Abraham have done all this, without possessing faith ?

*Father.* No, certainly not ! It was through his placing such entire confidence in God, that he could serve him, even with the sacrifice of all his earthly enjoyments.

*C.* Perhaps he might think God would reward him for it, and would do it on that account.

*F.* No, he could have had no such motive, for we find that God himself approved of his conduct, and you know, he can tell what is in the heart of man.

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*C.* Was this *saving Faith*?

*F.* It was the effect, or fruit, of saving faith. Suppose you taste an apple and find it sweet and pleasant; you know it comes from a good tree: you would not call an apple the tree; neither is this action of Abraham's *faith*, but the *fruit* of faith: as it was a good action, you know it comes from a good tree, source, or principle.

*William.* How can we tell, sir, unless we have something of this kind to perform, whether we possess the right kind of faith or not?

*F.* Cornelius, go and ask your sister Emily for her S. S. Gleaner for March 1841, there is a particular account of the nature of faith in it, which perhaps would assist us.

*C.* Here it is, father, on page thirty-three.

*F.* Yes; it is in the shape of a dialogue between Grandfather Templeton and a number of little children, and reads as follows:—

“*Gran. Tem.* How many kinds of faith are there?

*John.* Four, sir.

*G. Tem.* Yes. What are they?

*George.* *Historical* faith.

*Charles.* *Temporary* faith.

*Clara.* Faith of *miracles*.

*Eliza.* *Saving* faith.

*G. Tem.* Very good! Now, let me see if you understand each kind of faith. Joseph, what is the meaning of *historical* faith?

*Joseph.* If I read the histories in the Bible,

and learn them by heart, that would be historical faith.

*G. Tem.* Why do you think so?

*Joseph.* Because I should always know those histories without the need of a book.

*G. Tem.* What do *you* say, Martha? Is that a correct answer?

*Martha.* No, sir. Historical faith is a belief that the histories we read are true. I heard a minister say last Sunday, that if we believed the *history* of our Saviour, and were baptized, we should be saved. Is it so, sir?

*G. Tem.* No, certainly not. There is a sect who preach that doctrine, called Campbellites, but they are false teachers. Satan knows and believes the history of Christ, but trembles. *That* faith will never save *him*. Well, *historical* faith is simply to believe history. Now, what is *temporary* faith?

*Samuel.* To believe for a little while, and then to disbelieve.

*G. Tem.* What makes you think so?

*Samuel.* Why, because last Thursday my father told me, if I would go to farmer Duntton's, about two miles off, with a message from him, he would give me some pretty present; and when I had gone about halfway, I thought to myself, perhaps father will not fulfil his promise; so I turned back, and when I told him the reason, he called me a faithless monkey.

This made the children laugh, and Grandfather Templeton smiled too, but he said it was a good answer.

*G. Tem.* You see, dear children, that *temporary* faith will never do you any good. If Samuel had believed his father until he had completed his errand, in all probability he would have obtained the promised reward. Now, if you cannot believe your kind Saviour, *all* your life through, he will never receive you to himself in glory. Persons sometimes become professors of religion, but by-and-by they draw back. Christ likens such persons to seed sown on stony ground, that have no depth of earth, and soon wither away.

We now come to the faith of *miracles*. Mary, what would you say about that kind of faith?

*Mary.* To believe that the miracles mentioned in the Bible really took place.

*G. Tem.* No, that would be *historical* faith, you merely believe the *history* of them. The faith of miracles was a special grace, enjoyed only in the time of the apostles, by which persons could work miracles, through the influence of God's Holy Spirit.

*Edward.* Why can we not possess that kind of faith now?

*G. Tem.* Because we have the Scriptures complete, and need not the working of miracles to convince us that Jesus is the Son of God.

*Clara.* I suppose that all who possessed this wonderful faith were saved. Were they not, sir?

*G. Tem.* Most of them, undoubtedly, but



not all ; for Christ says, in Matt. vii. 22, 23, " Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ? And then will I profess unto them, I never knew you : depart from me, ye that work iniquity."

The next is *saving* faith. Eliza, what do you know of *saving* faith ?

*Eliza.* If I see cousin Jane fall into the river, and I throw a rope for her to catch hold of, I possess saving faith ; because I believe I can save her.

*G. Tem.* Why, that is a new kind of saving faith ; one that will save others, and not yourself.

Saving faith is that which not only believes what God says, but causes its possessors to do his will. See faithful Abraham ascending the hill to offer up his son as a sacrifice : that shows what a genuine faith is, better than I can explain it.

God had promised Abraham, that his son Isaac should be the father of many nations, and yet he is going to slay him, because God requires it. He does not stop to make excuses ; his faith in God was so great, he knew he would fulfil his promise.

Now, dear children, if the Saviour requires you to love and serve him ; to give up all sinful amusements for his sake, if you possess that faith that is acceptable to God, you will do it

immediately. If you enjoy *saving* faith, you will do whatever he requires of you, whether you can see the reason for it or not, because you know that God will do right.

Saving faith is, in short, an entire dependence on God, with a full and complete surrendering of yourself to him."

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*Father.* We have spent some time on Abraham and faith, but I hope it will be profitable to you. Do you see what faith is, William?

*William.* Yes, sir! I think I understand it, but I do not know how I can obtain it, so as always to possess it.

*Cornelius.* Nor more can I, father. If any thing unpleasant takes place, I feel unhappy, but I do not think I should, if I possessed this faith, because I should then know "that all things work together for good to them that love God."

*F.* Faith is a grace or principle that God implants within us, but we must exercise it, then shall we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

*C.* There is a verse in the Bible that says, "So run that ye may obtain." To what does that refer, father?

*F.* It has an illusion to the Grecian games, in which a number of persons *ran* to obtain the prize. As that will make an interesting subject, I will give you an account of it at our next interview.



## GRECIAN RUNNERS.

THERE were four principal celebrations of games among the Greeks ; namely, the Olympic, Pythian, Isthmian and Nemean. These received their names from the places at or near which they were celebrated. The first were celebrated at Olympia, the second in the vicinity of Delphi, which was once called Pytho, the third at the isthmus of Corinth, and the fourth near to a city called Nemea. The first two occurred once in four years, and the last two, once in two years. At these games, which lasted several days, were witnessed contests in running, leaping, wrestling, boxing, and in throwing the quoit.



The ground which was marked out for running was called the stadium, and was about one-tenth of a mile long. Sometimes they ran once over the stadium, sometimes twice, and occasionally they ran over it as often as twenty-four times without stopping. Sometimes the racers were entirely destitute of clothing, that they might not be hindered in any manner by it. For several months previous to the race, they were obliged to refrain from any indulgence in eating or drinking which would prevent the full activity of their bodies. No one was allowed to engage in the games who did not possess a good character. Judges were appointed who were venerable for age, and respected for integrity of character, whose duty it was to decide impartially in favour of the lawful victor, and to reward him with the crown of honor. When the signal for starting was given, they rushed forward, and, animated by the shouts of the surrounding multitude, stimulated to exertion by the sight of the crown which was placed in full view before them, they pressed onward to the mark, and exerted themselves to the utmost to obtain the prize.

The prize was in itself of no value, consisting only of a crown or wreath composed of sprigs of laurel, pine, olive, palm or of common parsley. A branch of palm was also given to the conqueror to carry in his hand as a sign of triumph. See Revelation vii. 9.

It was not therefore for the value of the prize

that these great exertions were made, but for the honor of being victor. It was esteemed one of the greatest honors to be victorious in a single contest, particularly in the Olympic games; but if a man came off conqueror in several, or in all, as was sometimes the case, he was almost worshipped. The conqueror had his name, together with the name of the city where he resided, proclaimed before all the people by a public herald: and as the assembly came from all parts of the world, his fame was carried far and wide. Statues were erected to his memory, and his praises were celebrated by the song of the poet. He was honored with splendid processions, and placed in a triumphal chariot, in which he was conveyed to his native city, and instead of entering through the gates, part of the wall was broken down, and he was carried through the breach. Thus honorable was it to be a conqueror in these games.

*William.* But there are no such races for us to run now, sir, are there?

*Mr. Judson.* The apostle Paul in writing makes mention of these games by way of illustration only; and as the Corinthians, to whom he wrote, lived near the place where they were celebrated, they would at once see the force and beauty of the figure.

*Cornelius.* What did Paul want to teach the Corinthians by alluding to these games, father?

*Father.* That they must be decided, energetic and persevering in the christian race, and

not let little difficulties overcome them. He says, in 1 Cor. ix. 24, "Know ye not that they who run in a race, run all, but one receiveth the prize? So run that ye may obtain."

*William.* Obtain what, sir? You said he is writing in a figurative manner.

*Mr. J.* A crown of glory in heaven, which Paul alludes to in the 25th verse of the same chapter, when he says, "Now they do it to obtain a *corruptible* crown; but we, an *incorruptible*." Paul also wishing to teach them another lesson, points out another feature in their games: "Every man that striveth for the mastery, is *temperate* in all things."

*Cornelius.* Were the Corinthian christians intemperate, father?

*Father.* We have no reason to suppose they were. In the eleventh chapter we find him reproving them for being intemperate at the Lord's table, not discerning the Lord's body, but I do not suppose he had any allusion to that on this occasion. He evidently wanted to teach them the necessity of being temperate in *every* thing, as well as in eating and drinking, that they might be the better able to attend to the responsible duties before them, as christians—that they should do nothing to hinder their progress onward and upward to glory.

In Heb. xii. 1, 2, he alludes to the number of witnesses with which they are surrounded, which is a very important reason why they should continue in well doing, both for their

own sake, and also for the sake of those around them.

He says, "Wherefore, seeing we also are compassed about with *so great a cloud of witnesses*, let us *lay aside every weight*, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." In the preceding chapter the apostle had been speaking of many holy people who had finished their course on earth, and had entered into their rest in heaven. He now represents them as witnesses of the race which christians are running, and directs us to look to Jesus who had himself engaged and conquered in a contest more severe than any in which we shall ever be called to engage.

The apostle compared *himself* to a racer, who forgetting the distance over which he had already run, looks to the prize which is in full view before him at the end of the race. "Brethren, I count not myself to have apprehended: but this one thing I do; forgetting those things which are behind, and *reaching forth* unto those things which are before, *I press towards the mark* for the prize of the high calling of God in Christ Jesus." (Philippians iii. 13, 14.)

Near the close of his life, and just before he suffered martyrdom, and probably in the last



epistle he ever wrote, he says, "I have *fought* a good fight; I have *finished* my course; I have *kept* the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at the last day."

You see that the apostle alludes to continual action,—continual effort,—a continual pressing onward.

*Cornelius.* If we continue to press onward, shall we be sure to reach heaven?

*Mr. Judson.* Yes, certainly!

*C.* I thought you said the other day, father, that Christ was the *only* way, and that we could do nothing of ourselves to merit heaven.

*Mr. J.* Yes, my son, that is true also: but he never intended us to be idle. By his death he has atoned for our sins, and removed all obstacles out of our way, but has left us, as rational beings, to act for ourselves.

*William.* Has Christ purchased heaven for us, Sir?

*Mr. J.* The Bible does not say so, but it calls the people for whom he died, the purchased possession.

*C.* Then are we not safe, if he has purchased us with his blood, whether we do any thing or not?

*Mr. J.* Suppose you had a dear brother in prison, and you knew that by paying one thousand dollars you could effect his release, but, to obtain this money you had to travel one hun-



dred miles on foot, and also to pass through a certain place infected with robbers, who murdered all who came within their reach ; yet, for the sake of your brother, and the bare possibility of escaping the robbers, you were resolved to venture. Just at this moment a certain person comes to you and says, I have been all the way you are going ; I have removed all the obstacles, and so affected the robbers that they cannot hurt you : and, further, I have the ability to know all things that will come to pass, and *know* that you will obtain the required sum. How do you think you would feel about it ?

C. I feel as if I could start that very minute, and run all the way.

W. And so do I.

Mr. J. But if this person knew for a certainty, that you would obtain the money, would you not get it, whether you went after it or not ?

C. No. I never could get it, if I did not go after it.

Mr. J. Why not ? he knows all things, he says, and knows that you *will* get it.

C. Yes, but then he knows also that I shall *go* after it.

Mr. J. Exactly so. He knows the *means* that will be employed, just as much as he knows the *effect* that will be produced.

Then you do not think you would be less inclined to proceed because you had been assured of success.

C. No, certainly not !

W. It would make me the more persevering.

Mr. J. Just so it should be in matters of religion. Christ has *assured* us of success ; and on that very account we should be the more decided and persevering.

There are, however, two ways of serving God ; one is an outward form only ; the other, the sincere devotion of the heart. The Pharisees were noted for their outward forms ; against which our Saviour warns the people, and calls it hypocrisy,—serving God with the lips, while the heart is far from him.

I think you would be pleased with an account of the Pharisees ; and will, therefore give you an account of them at our next meeting.

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#### THE PHARISEES.

The Pharisees were regarded by the people, as the peculiar favourites of God, on account of extreme holiness and strict adherence to the outward forms of worship. But they did not know the heart.

It must have been very surprising to them, to hear Christ say so much against them, as they had formed such exalted views of them ; and it must have been very mortifying to the Pharisees, to be so lowered in the eyes of the people. Pride was their ruling passion, and was the groundwork of their religion, and Christ knew it.

“ He that is down, need fear no fall ;  
He that is low, no pride.  
He that is humble, ever shall  
Have God to be his guide.”



The Pharisees are described as praying at the corners of the street,—giving their alms before men, to be seen of them, and causing a trumpet to be blown while thus engaged, to attract public notice. Christ says, “Verily I say unto you, they have their reward.”

It appears by some ancient records, that the Pharisees were divided into seven classes.

1. The Shechemite Pharisee.
2. The dashing Pharisee.
3. The Pharisee letting blood.
4. The depressed Pharisee.
5. The Pharisee that said, “What is my duty, and I will do it?”
6. The Pharisee of fear.
7. The Pharisee of love.

1. The Shechemite Pharisee—is one who does as Schechem did ; submits to religious rites, not on God's account, or for his glory, but for his own profit and advantage, and that he may get honour from men.

2. The dashing Pharisee—is one who walks gently, and scarcely lifts his feet from the earth, so that he dashes them against the stones, and would be thought hereby, to be in deep meditation.

3. The Pharisee letting blood—is one who pretends to keep his eyes shut, as he walks, that he may not look on iniquity, and so runs and dashes his head against the wall and makes his face bleed.

4. The depressed Pharisee—is one who walks double, or bowed down and wears a kind of a hat like a mortar, with the mouth turned down, so that he could not look upward, nor on either side, only downward or right forward, so that he might be thought sorrowful and dejected.

5. The Pharisee that said, “ What is my duty, and I will do it ? ”—is one, who in order to show his particular holiness and devotion, inquires to know his duty, in case he might have omitted any thing through oversight or ignorance, that he may appear to have performed every particle of the Law.

6. The Pharisee of fear—is one who does his duty through fear of punishment.

7. The Pharisee of love—is one who does



his duty from love. Some say it was for the love of the reward, and not for the love of the commandment of his Creator ; though they say of all these there is none to be beloved, but the Pharisee of love.

How different is the righteousness of the Scribes and Pharisees from the righteousness of the truly humble, devoted, pious Christian ! Our Saviour very clearly points out the difference, in the account of the Pharisee and Publican, who went into the temple to pray. The haughty, proud, self-righteous Pharisee he condemns, while the poor Publican who could only say, " God, be merciful to me a sinner," he says, " went down to his house justified rather than the other : for every one that exalteth himself shall be abased ; but he that humbleth himself shall be exalted."

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William now began to live a very different life from what he had done, and Cornelius and his father took every opportunity to do him good.

He loved to be in the Sunday-school and in the company of Christians. He loved to talk about Jesus and the way of salvation.

He was no longer seen in the company of wicked companions, and from being generally shunned by the virtuous, he was now universally beloved.

Thus, was Cornelius rewarded for having



sought to do him good ; and so will you be rewarded, dear reader, if you seek the good of others.

William could now realise the truth of what Solomon says ; “ A word fitly spoken, is like *apples* of gold in pictures of silver.” He no longer desired to steal the apples from his neighbour’s orchard, but would much rather spend an hour or two in Mr. Judson’s company, to profit by his kind instructions, and could always look back with pleasure to the time when Cornelius prevented him from robbing neighbour Tenbrook’s orchard, and invited him home, instead, to try one of “ *Father’s Apples.*”

THE END.

LBJL'29



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